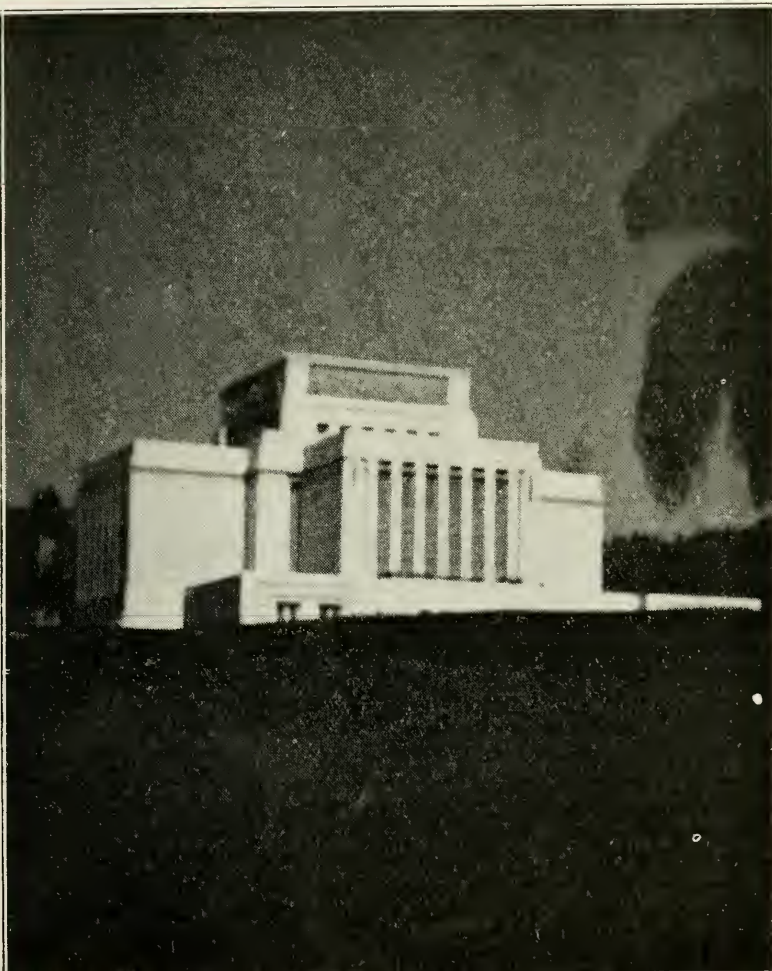


Millennial Star



The Hawaiian Temple

"A dazzling white edifice in a tropical setting."

(See page 758)

MAKE YOUR LIBRARY COMPLETE

with the year's best sellers

JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillan Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million

11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples

7/6

SEND ALL ORDERS TO :

THE MISSION BOOK STORE

5, GORDON SQUARE, LONDON, W.C.1

PRICES POSTPAID IN GREAT BRITAIN

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 47, Vol. 99

Thursday, November 25, 1937

Price Two Pence

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN	Publisher
RICHARD R. LYMAN	Editor
PARRY D. SORENSEN	Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

—Isaiah 29: 4

CONTENTS

	Page
EDITORIAL—	
What Shall I Do For Myself? <i>Deseret News Editorial</i>	760
CHURCH FEATURES—	
What Is Perfection? <i>by Elder Nephi Jensen</i>	754
A Peculiar People <i>by Elder Joseph Fielding Smith</i>	757
SPECIAL FEATURES—	
The Gospel In The South Seas <i>by Richard Hyland</i>	758
Faith And Works <i>by Elder Charles W. Penrose</i>	762
Sheffield District Conference	765
The Christmas Contests	765
Bristol District Conference Notice	768
DEPARTMENTS—	
News of the Church in the World	766
From the Mission Field	767

THIS WEEK'S COVER—

It was November 27th, 1919, that President Heber J. Grant dedicated the beautiful Latter-day Saint Temple in Oahu, Hawaii, which stands in a tropical setting of palm trees and sugar cane fields. The picture of the Temple on this week's cover was taken by moonlight. It was built at a cost of £50,000.

A timely and interesting article on the Hawaiians and their beliefs and traditions is in the current issue of the *Star*, written by Mr. Richard Hyland, of the Pan-Pacific Press Bureau of Honolulu.

WHAT IS PERFECTION ?

By ELDER NEPHI JENSEN

WHEN the motor car salesman has exhausted all his superlative adjectives, in describing the appearance of his car, he reaches the climax of his eloquent "sales talk" with an impressive emphasis on the "performance" of the car.

His stressing of this word "performance" is not the result of mere superficial psychology. It is rooted in the deepest philosophy. The car is made to move, to go, to take you places. In a word, it is made to perform. Its performance is the all important, indispensable essential that makes it an automobile at all.

One of the world's greatest thinkers, more than two thousand years before automobiles came into use, hit upon another word that has the same meaning as performance, as the name of the distinctive thing that differentiates one animate thing from another. Aristotle concluded that it is "function" that distinguishes man from the lower animals. He argued that reasoning is the function that elevates man above the lower animals and insisted that reasoning is man's highest function; and that the perfection of man consists of the perfection of reason.

In the description of anything, from which we expect action, "function" or performance is always the biggest word. A picture may be perfect in light and shadow, tint and texture. A marble statue may be flawless in its lines, curves, and contour. A poem may be finished in literary technique and substance, beyond all improvement. But these things are inanimate. They do not move or function. Whatever perfection is ascribed to them is fixed and unchangeable. It is simply the perfection of form. It is static.

No one would think of calling a motor car perfect, no matter how artistic its lines and finish, if the car, as a matter of fact, would not run. For its distinctive function is to carry people from place to place. If it does not do this one all important thing, it is wholly worthless. If we think, clearly, we determine the essential perfection of anything from a machine to a man by the way it acts.

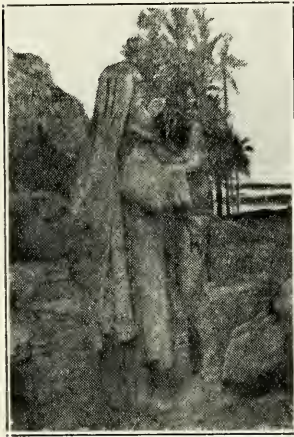
In the realm of sentient beings there is no perfection except the perfection of action. Take a simple illustration. Three men are out in a boat. The first cannot swim, the second is a fifty per cent. swimmer, and the third is a hundred per cent. swimmer. The first falls overboard. The fifty per cent. swimmer asks the perfect swimmer to rescue the drowning man. He refuses. The fifty per cent. man turns hero and saves the sinking man. Measured by the all essential standard of actual performance, the fifty per cent. swimmer is manifestly more perfect than the hundred per cent. swimmer.

The parable of the prodigal son is based upon a deeper aspect of the same truth. The returning prodigal, with his soul-stirring thirsts for righteousness, heroically striving to rise and humbly offering to start life as a mere servant of his father, is infinitely more perfect in his aspirations and his struggling than the complaining older son who was so dead to the divine spirit of progress that he snarled and complained

because his father received the recreant but aspiring youth with loving filial kindness.

It is to be conceded, of course, that the older son, by reason of his self restraint and temperance, had larger capacity for moral conquest and ultimate victory. But the mere possession of moral stamina, if it is not utilized in active striving for noble moral ends, is only a potentiality. It may even be a potentiality for evil. For the larger one's power to do good if not used, the greater his sin.

The course of life is very much like a river. We are in a boat in the centre of the stream. The moment we stop rowing against the current, we start down stream. It makes no difference how perfectly we handled the oars yesterday. Today's progress depends upon to-day's rowing. The onward sweep of the river pays no heed to "attained perfection." It obeys only present perfect rowing. If we would be perfectly safe this present moment, we cannot depend upon yesterday's perfection; we must row with perfect precision and ceaseless energy in the eternal now.



Thos. Nelson & Sons, Ltd.

The Prodigal's Return

This vital conception of active perfection makes clear the profoundest teachings of the Master. In the light of the concept that perfection consists essentially of perfect performance, we can recognize the deep truth in the Master's statement that the widow who cast her "two mites" into the treasury "cast more in" than those who cast in a small part of their "abundance." The rich gave of what they did not need. She gave of what was actually required for "her living." The rich did only part of their best. She did the best she could. Gauged by performance, they were imperfect; but she was perfect, even though they gave much more than she did.

The same profound truth is implicit in the Master's statement that the "publicans and harlots go into the Kingdom of God," before the self-justifying Pharisees. The self-sufficient person who feels absolutely satisfied with himself, neither aspires nor strives to improve. He is morally inactive; and consequently is wholly imperfect in the vital sense of actual moral aspiration and striving. But the sinner, humbled by his folly, discovers the need of reformation, develops a "thirst for righteousness" that drives him upwards toward the goal of purer living.

The "thirst for righteousness" is the very soul of moral health just as the normal thirst for cool, refreshing water is one of the cardinal signs of physical health. And the soul-craving for the purer and better life is the most certain symptom of moral well-being. It is the driving power of progressive perfection—the only kind of perfection that has any real meaning.

in the moral realm.

According to Brigham Young, even God's perfection is progressive. The great Mormon leader once said, "The God I serve is progressing eternally." This is a most profound philosophical generalization. It contains the central thought of Bergson's Creative Evolution. It is most remarkable that Brigham Young should have given to the world such a profound revolutionary philosophical concept, fifty years before the great Bergson conceived it.

Nor does the idea of a progressively perfect God conflict with the concept of an infinitely perfect Deity. The apparent difficulty arises from a narrow view of infinity. The universe is infinite in its immensity and duration. But immensity and duration are only part of infinitude. The universe is also infinite in its expansion, unfolding and development. So that although God knows perfectly the infinite universe now in being, He can only know the infinite, unfolding of the universe as it unfolds and comes into being.

To say that God has attained to a stationary perfection beyond which He cannot go, is to deny His real perfection. For there is no perfection in the intellectual or altruistic realm except the perfection of performance. If God did things perfectly yesterday and does nothing at all to-day, He, of course, is not now perfect in the all essential of actual present achievement.

All the errors in thinking about perfection of knowledge and goodness, arise from a failure to keep in mind the simple elementary truth that a man is not good when he is asleep, but only good when he is awake, doing good things; and that he is not perfect because he did good and perfect things in the past, but because he is now actually doing the best things he can in the best way he can.

The notion of an unchanging, unimproving perfection is responsible for some of the most grotesque and revolting religious ideas and practices. All the crude and crass religions of primitive people are based upon the idea that man with one magical act can attain to instant favour with Deity; and that salvation thus achieved is a fixed unchanging state. Even advanced Christian sects are not free from this error. Before Luther's time, the sprinkling of a few drops of water upon the head of a dying infant lifted the child instantly up to the beatific vision, while another child dying at the same instant without contact with the baptismal water was forever barred from the felicity of the saints. Luther substituted for the magical baptismal formula the magic of an instantaneous act of faith by which one who confessed Christ is instantly made perfectly acceptable to God and attains a changeless heaven of eternal inaction.

A devout Protestant was asked what he was going to do when he got to heaven. Without hesitancy he replied, "I am just going to sit down and look at Jesus for the first billion years. Then I am going to grab a harp and commence to play."

One with such a simple conception of eternal felicity might be satisfied with eternally strumming the same old harp without even any semblance of a tune. That kind of a heaven is

(Continued on page 765)

A PECULIAR PEOPLE

By ELDER JOSEPH FIELDING SMITH

of the Council of the Twelve Apostles.

A REMARKABLE record written anciently but revealed in these latter times confirming the truth in the Bible, is the Book of Abraham. This book was written by Abraham while he was in Egypt, and through the providence of the Lord it fell into the hands of Joseph Smith in Kirtland, Ohio, in 1835. By the gift and power of God, Joseph Smith translated it and it is found in the Pearl of Great Price.

In this book new light is thrown on the life of Abraham and the covenants made by the Lord with him and his posterity, sustaining and confirming what is written in Genesis. In Abraham's record we are informed that the Lord revealed to him the pre-existence of man, and knowledge of the council in heaven where Jesus Christ was chosen, as declared by Peter and John, as the Lamb who was foreordained before the foundation of the world to be slain for the sins of the world. It was also made known to Abraham, according to these writings, that the intelligences, or spirits, of men, were chosen in this council for their earth missions according to their worthiness in the pre-mortal state. The plan of salvation was also presented there and all the spirits of men were given their agency. Lucifer rebelled and many followed him and were cast out of heaven, becoming the devil and his angels.



Joseph Fielding Smith

Abraham was also taught the science of astronomy, and by the aid of Urim and Thummim he saw the stars and learned of their days and years in their revolutions. Much that we get through the Book of Abraham antedates the discoveries of modern science in relation to the sidereal heavens. Abraham also obtained a record which was kept by the ante-diluvians containing the principles of the Gospel. Describing this record he said:

"But the record of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day."

From this we learn that the Lord gave knowledge to the ancients regarding this earth, its creation, the planets and stars, and their relationship to each other, which knowledge was later lost through transgression. To-day the Latter-day Saints stand in the peculiar position as the only people who have received this important knowledge of the ancients and their learning.

THE GOSPEL IN THE SOUTH SEAS

By Richard Hyland

NO one warns you. You come around a bend in the road, with the gently swelling Pacific at your right stretching northward to Alaska after breaking over a coral reef, and there it is.

It is so unlike anything you expect, you momentarily feel it is not real, that it does not belong there; but already you have seen enough of the island of Oahu to disown all preconceptions, disregard mental processes and simply accept any experience your eyes encounter.

So you stare silently at a dazzling white edifice that appears

From Hawaii

For almost a century, Latter-day Saint missionaries have been preaching the restored Gospel of Jesus Christ among the inhabitants of the South Seas, notably those in Hawaii, Tonga, Samoa and New Zealand. According to Mormon belief, these people are of the same origin as the Nephites and Lamanites whose history is related in the pages of the Book of Mormon. According to this latter-day scripture, there were three migrations of people from the eastern to the western hemisphere, the first of which occurred at the Confusion of Tongues at the Tower of Babel.

That the natives of the South Seas should have legends and beliefs so closely paralleling the Old Testament offers further testimony to their Hebrew origin as contended by Book of Mormon believers.

to have been severed by a sweep of a gigantic scythe from New York's Rockefeller Centre and carried in the night across a continent and half an ocean to be hidden where no one would look for it—between a blue, tropical sea and a towering purple-red volcanic sierra in a field of green sugar cane whose banner-like tassels nod rhythmically in the breeze as though to say, softly and wisely, "I know what you don't know."

You are beholding Laie Temple.

When you first see the ultra modern, steel and cement, beautifully architected, immaculate Temple in its contrasting setting of nature's

most bountiful tropical vegetation, away go all resolution to speak only when spoken to.

"What, in heaven's name, is that?"

"The Laie Mormon Temple."

"That chip off Rockefeller Centre is a Mormon Temple?"

"Nothing else but. The Church of Jesus Christ of Latter-day Saints."

It is difficult to grasp.

"There are enough Mormons in Hawaii to build a temple like that? It must have cost . . ."

"About £50,000 as it stands. And there are about 14,000 Saints in Hawaii. The Mormons have made a great effort to proselyte Polynesians."

According to the teachings of the Church of Jesus Christ of

Latter-day Saints, Polynesians are from one of the tribes of Israel—descendants of that Joseph who was sold into Egypt—migrated to America from Palestine about 600 B.C. and American Indians are their descendants.

Further Brigham Young wrote to King Kamehameha V, in 1865, "We believe your Majesty and the people of your Majesty's nation . . . are a branch of this same great family . . . you are of the House of Israel, and heirs of all the promises of the chosen seed . . ."

While some anthropologists suspect Polynesians migrated from west to east, from Asia to the islands of the Pacific, Mormon students believe Hawaiians, Samoans, Maoris and other south sea peoples originated on the American continent. In evidence, they present the fact that the three great native foods of Polynesia, the coconut, sweet potato and taro root are American; and add it is illogical to suppose that man migrated in one direction while his food came from another.

Mormon students of Polynesian genealogy contend that all south sea island natives spring from the same source because they have found the name lines of such widely separated peoples as New Zealand Maoris and Hawaiians unite 65 generations back to the person of Hema, who, by Maori legend, led a migration to New Zealand. Prior to Hema, they state, the names in both Hawaiian and Maori legends are identical.

Perhaps the most startling of these island tales is that of the formation of man. With a change of names it could be put back into the Old Testament without jarring a syllable, including the murder of Abel by Cain.

In the beginning, runs the ancient chant, was the Kukaua-kahi, or trinity of Kane, Ku, and Lono. The former was the chief god, Ku was all the destructive forces of nature, and Lono was a white god. It was the latter, incidentally, the Hawaiians thought, had come to them when Captain Cook discovered the islands in 1778.

Kane, all powerful, created three heavens, a host of spirits, the earth, moon, stars and sun.

And Kane created Kumuhonua—man. Using his own spittle he fashioned a body of red clay and a head of white clay, breathed into it, made it live, took a bone from it and created Kealokuhonua, the first woman. It is worthy of note that "Edum," the Hebraic word for Adam, means "red," in the light of the Hawaiian's red clay first man.

Kumuhonua and Kealokuhonua lived in the happy land of Kaluna-i-wai-hau-ola, or land of divine water. In this land were two forbidden fruit trees. One, the bread fruit, was called Ula-kapu-a-Kane.

While man and woman lived happily in their divine water land, some of the spirits, led by Kanaloa, rebelled against Kane because they were forbidden to partake of awa, a narcotic drink much like the present Samoan "kava." Kane fought, defeated and drove out the rebelling spirits; where he drove them is not told.

Kanaloa then desired to set up a world of his own and tried to create a man in imitation of Kane's. But no matter how hard he tried he could not give the clay body he fashioned the

(Continued on page 766)

THURSDAY, NOVEMBER 25, 1937

EDITORIAL

WHAT SHALL I DO FOR MYSELF ?

"And he thought within himself, saying, What shall I do?"
—Luke 12: 17

The fate of the man in the parable from which we take this sentence sometimes impresses us as being a little harsh. God is represented as using the term "fool" as applied to him. His ideals were low, but he was wise in asking: "What shall I do?" It seems to us that this is a question which it might be well for us to ask ourselves. What shall I do for myself, not what shall I do for others, although that is a question of equal importance.

What shall I try to do for myself? In order to answer this question reasonably, we must first answer another question reasonably. What kind of a being am I? What is the kind of a life that is fit for me? These may be difficult questions for some people to answer, but they are of immense practical importance as touching the kind of life one should live and what he should aim to do. If we believe that there is a spirit in man and that death is not the end, then the only reasonable thing for us to do is to live as if we were spirits. Because if we are going on for ever, then twenty or forty or eighty years here is of account only as it is related to that great destiny that is ours by virtue of the fact that we are children of God.

It is perhaps needless for us to say that we accept it as having been proved that man is something more than flesh and bones. Believing this, the vital question is: What shall we try to do for ourselves during the days, months and years of our sojourn in this sphere of action? First, we should try to be healthy, human beings. It is one of the concerns of religion that we look after our bodies. A spirit is a wonderful organism, but it is shorn of much of its usefulness in this world if it is not equipped with a material body that brings it into practical contact with the affairs of the world. It is our duty to make the most of our physical selves, because this is the condition of our enjoyment and our service.

Secondly, it is of vast importance that we should try to provide for our physical needs and desires. We should try to make money. Paul says somewhere that money is the root of all evil. Perhaps there is hardly an evil known to man that money is not in some way vitally connected with; but it is not that the money is evil. Money is simply the raw material of almost everything else. Money is power; and whether it is bad or whether it is good depends upon how one seeks it and what one does with it after

it is obtained. The moral side of it is right there. Every man seeks money and it is right that he should; but there is danger in getting too much of it. Every man should have money enough to set him free; enough to meet every reasonable want of a human being; but the very minute that a man is overwhelmed with his possessions, so that he has to spend all his time and energy taking care of them, then he is no longer master; he is the slave to money—the slave to one of the most ignoble things in the world. Paul could boast of being the slave of Christ. He was the slave of a noble ideal; a noble master; but to be the slave of mere things—this is degrading to the spirit of man.

Money is nothing but a commodity in the market, which one has to buy, if he does not have it. But what shall he pay for it? Pay labour, pay for it in thought, in planning, **The Value Of Money** in calculation. But never pay for it in honesty; never pay kindness for it; never pay hate; never pay the sweetness of your nature; never pay your spirit for it. "What shall it profit a man if he gain the whole world, and lose his soul?" And yet there are men in every large city of the world who have bartered something of themselves for money, and are poorer, less fine and human, for having done so. A man should come to the end of each day so that he can stand up and look the world in the face; look his fellowmen in the face and know that he has done nothing base or ignoble.

Then if we are true to ourselves we will find time to rest and play, time to think, read and study, time to pray and worship. What an inheritance this generation has received from the past! The great literatures of the people, history, biography, travels, poetry, the sciences, art—everything. Think what there is for any man who will merely take possession of it.

Then probably the most important thing of all, and perhaps the most difficult, is to cultivate our spiritual natures. This does not mean that we are to leave our work or other affairs. It simply means a certain way of dealing with all the affairs of life. A man can eat his breakfast as a spiritual being or as an animal. In the store, the shop, the office, the mill, the factory, or the field, a man can live a spiritual life, or he can lead a mean and degrading life. It is simply a matter of bringing the spiritual faculties into play. We are linked in with this world in every conceivable sort of way, and the cultivation of the spirit is merely a method of living—living in the range of thought and feeling, love and trust, helpfulness, sympathy and service—in short, living as a child of God.

The most effective way to cultivate the spirit is to exercise it, by using the spirit's faculties. One of the best ways to do this is to join in communion and worship with the Church and help to make it an effective centre of influence; make it a power in the community and in the world for a higher and sweeter life; a power for the noblest, truest religious feeling and aspiration.

The parable from which our sentence has been taken closes with these words:

"So is he that layeth up treasures for himself and is not rich toward God."—DESERET NEWS EDITORIAL

FAITH AND WORKS

By Elder Charles W. Penrose

THERE are so many different religious systems in the world, each claiming not only to be right but to be divine, that a rational mind, unwarped by sect or creed, is likely to become bewildered and disgusted in efforts to reach and embrace religious truth. The claim frequently put forth that all the Christian sects are right is a palpable absurdity. Truth is always consistent with itself. It is error that causes confusion. Two opposing systems cannot both be correct. They may both be wrong, but it is impossible for both to be right.

First in Series

This article is the first of a series to be run during the next few weeks, all of which are taken from a collection of Gospel discussions by Elder Penrose, entitled "Rays of Living Light." Elder Penrose was a London lad who was the only member of his family to join the Church. He turned down a Government position to become a missionary of the restored Gospel and served as such for ten years, walking an average of 4,000 miles each year. He served on three subsequent missions to England, the last time as President of the European and British missions. Ordained as a member of the Council of the Twelve Apostles in 1904, Elder Penrose became second counsellor to President Joseph F. Smith in 1910, retaining that same position under President Heber J. Grant until his death in 1925 at the age of 93.

There may be some truth in every religion that has been foisted upon the world. Indeed, without that no system could have continued existence. It is that portion of each religion which is true that keeps it alive and makes its errors plausible.

To say that God is the author of the conflicting religions which distract mankind, is to charge Him with inconsistency and folly. That which comes from God must of necessity be true. This needs no argument; it is so self-evident that many thinking people, beholding the contention and strife of ages over religious affairs, have formed the opinion that all religions are human,

conceived in the minds of men and promulgated for selfish purposes. Yet, admitting that there is a Supreme Being, the Creator of all things, who is the embodiment of truth, justice, mercy, wisdom, and love, it seems unreasonable to think that He would leave His intelligent creatures without a guide on the road to the eternal future.

As there is but one Supreme God, there can be but one true religion. That religion must be of divine origin. It must come from God to man. Religions invented by men would necessarily vary. Man cannot by his own searching find out God, or the ways of God, but Deity can enlighten man and reveal Himself and His will to mortals. The infinite can condescend to the finite, while the finite of itself cannot grasp or comprehend the infinite. It is of the utmost importance that mankind should learn what God requires, in order that men

and women may be fitted for His presence and be in harmony with Him in time and in eternity.

One of the great errors into which people have fallen in reference to religion is that God must accept any mode of worship, any sort of ordinances, and any kind of church that men may establish, so long as they are sincere in their intentions and devout in their desire. God must be worshipped not only in spirit, but in truth. His word is truth. His spirit is the spirit of truth. God's religion, then, will be the truth, and nothing but the truth, and He will accept of nothing short of this.

"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." So said the great Teacher whom professing Christians regard as the Saviour of the world. (Matthew 7: 14) He also declared: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10: 1) Also, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15: 9)

The nations that are called heathen are, no doubt, as sincere in their idolatrous worship as are the Christian nations in their opposing creeds and devotional exercises. If mere sincerity and devout motives are sufficient for God's acceptance, then heathendom is on a par with Christendom in the sight of Heaven. But the objector will no doubt reply, "Heathen religions lack the one essential feature of acceptance with God, faith in Jesus Christ. Having that, doctrinal differences do not matter; faith alone is sufficient for salvation." That is another of the astonishing errors of modern religious people and teachers. Seizing upon a few isolated texts from the New Testament, relying upon the letter of the word alone, regardless of the spirit and meaning thereof, they altogether ignore numerous other texts in the same volume, which make plain the intent and signification of those which they select. Their eyes are blinded to the pure truth, they stumble in the way, and the blind leading the blind, they are in danger of falling into the ditch together.

Jesus of Nazareth truly said, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but hath everlasting life." (John 3: 16) But He also said, "My sheep hear my voice, and I know them, and they follow me." (John 10: 27) "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go to my Father." (John 14: 12) "If a man love me, he will keep my word." (v. 23) "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." (Matthew 7: 21) "And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sands, and the rain descended and the floods came, and the wind blew and beat upon that house, and it fell, and great was the fall of it." (Matthew 7: 26, 27) "Every tree that bringeth not forth good fruits is hewn down and cast into the fire. Therefore by their fruits

ye shall know them." (Matthew 7: 19) When the rich young man asked the Saviour what he should do that he might have eternal life, he was not told there was nothing for him to do but believe in Christ, but the answer was, "If thou wilt enter into life, keep the commandments." (Matthew 19: 17)

After Christ's resurrection, when He sent His Apostles into all the world to preach the Gospel to every creature, He added, "Teaching them to observe all things whatsoever I have commanded you." (Matthew 28: 20) The Apostles thus authorized obeyed these instructions, and not only proclaimed belief in Jesus Christ as necessary to salvation, but obedience to His teachings as equally essential. The belief in Christ which is taught by modern Christian sects is thus condemned by the Apostle James: "But wilt thou know, O vain man, that faith without works is dead? Ye see then how that by works a man is justified, and not by faith only." (James 2: 20, 24)

The Apostle Paul is generally cited as the great preacher of the doctrine of justification by faith alone. But that he is misunderstood on that subject is evident from his Epistle to the Romans, in which, while he proclaims the doctrine of justification by faith, he also affirms emphatically the necessity of good works as the fruits of faith; as for instance: "Who will render to every man according to his *deeds*; to those who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life." (Romans 2: 6)

It is to this very epistle that the advocates of salvation by faith alone chiefly refer when seeking support for their irrational theory, and they quote: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Romans 5: 1) Also, "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith." (Chapter 3: 27) But they neglect to add what follows, "Therefore we conclude that a man is justified by faith without the deeds of the law." (v. 28) The tenor of the whole epistle is to the effect that the law of Moses is insufficient; that "Therefore by the deeds of the law there shall be no flesh justified in his sight." (v. 20) That justification and redemption come through the atonement made by Christ, and that faith in Him, which includes belief in His teachings and obedience to His commands, is the one way of salvation.

This is the key to the whole matter. The faith that saves is the faith that leads to obedience, which is "better than sacrifice." That obedience must be given to "every word that proceedeth out of the mouth of God." Belief, prayer, devotional exercises, of themselves will not prepare man for the presence and society of his Maker. To dwell with Him, man must be assimilated to His likeness. This can be effected only by compliance with His commands. Man's future will be determined by his present course. In the glorious vision given to John the Beloved, we find this: "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works." (Revelation 20: 12)

WHAT IS PERFECTION ?*(Concluded from page 756)*

hardly adequate for a robust, aspiring soul who believes the homely thought:

Toiling, struggling, striving
 Without stress or strife,
 Always upward climbing,
 This is the zest of life.

Mormon doctrine has nothing in common with the archaic sectarian notion that a soul can become instantly perfectly acceptable to God by a single ritualistic act or a frantic emotional confession, at the instant of death. A heaven of eternal inaction, blissful indolence and changeless idleness, is wholly at variance with our high conception of the endless destiny of man. We hold to the exalting concept "that man is that he might have joy"—the ennobling glory of ceaseless growth, development, education, purification and exaltation, throughout the eternal years of God who Himself "is eternally progressing."

The static glory of unimproving inaction is not our heaven. The old maxim, "If we are not going forward we are going backward," is literally true. Aye, it is terribly true. One vital misstep to-day may destroy all the noble goodness we attained to yesterday. For there is only one step from Heaven to hell, but a million from hell to Heaven. There is eternal wisdom in the poet's simple line:

Still achieving, still pursuing,
 Learn to labour and to wait.

SHEFFIELD DISTRICT CONFERENCE

Sheffield District conference sessions convened Sunday, November 21st in Sheffield Branch Chapel, with approximately 270 in attendance.

President Hugh B. Brown was principal speaker at the evening session of the conference. Other speakers were Supervising Elder Ferrell K. Walker and District President George H. Bailey, who also conducted the meeting. Special music was provided by the Sheffield Orpheus Male Voice Choir, conducted by Mr. Reginald Cooper.

Afternoon session speakers, conducted by Brother James R. Bargh,

first counsellor in the district presidency, included Sister Zina C. Brown and President James M. Kirkham, and Elders Albert L. Lewis, Russell B. Beard, Dale W. Ansell and Bryant H. Croft.

President Brown and Elders Max G. Capener and Laurel T. Pugmire spoke at the morning meeting. Brother Herbert Bailey, second counsellor, conducted.

Other musical numbers included vocal solos by Mrs. Wilfred Secker, Master Stephen Graham, the District Gleaner Chorus, and two vocal trios.

THE CHRISTMAS CONTESTS

Though the time is short, there are still a few days left in which to submit entries for the Christmas Story and Poem contests. Monday, November 29th, is the deadline. Prize-winning entries will appear in the Christmas issue of the *Star* on December 16th.

THE GOSPEL IN THE SOUTH SEAS

(Concluded from page 759)

life it needed. Jealous and full of rage, he then set out to destroy the image Kane had made.

Whispering lies to Kealokuhonua, he so deceived her that she encouraged Kumuhonua to eat with her the sacred and forbidden apple of the breadfruit tree and Kane drove them out of the happy land for disobeying him.

Later they had two sons, Laka and Ahu—and Laka killed Ahu.

So goes the ancient Hawaiian tale detailing the beginnings of man. You can make from it what you will.

Additional evidence, aside from the similarity between their legends and biblical stories, that Polynesians are of Hebrew ancestry, is to be found in many of their customs, according to Mormon authorities. Hawaiians practiced circumcision, knew sack cloth and ashes for sorrow, purified their temples with salt and sprinkled the homes of the dead with salt water, had cities of refuge which could not be violated and, even as is noted in the Old Testament (Leviticus 15) they isolated women at certain regular periods.

Desiring to participate fully in their religion, a colony of 200 Mormon Samoans have moved to Hawaii to be near the temple. Certain of the important Mormon religious rites and ceremonies may be performed nowhere except in a consecrated temple (there are now seven in Utah, Hawaii, Arizona and Canada) and this explains the Samoan settlement.

But though the Samoans figuratively uprooted their grass huts and migrated to Oahu, they did not break the ties that bind them to their customs and legends of the past. While the Hawaiians, since the island republic became a territory of the United States in 1898, have for the most part become entirely Americanized in their daily lives and customs, the Samoans cling closer to the habits of their fathers.

Polynesians are not only an instinctively clean people, but they are almost amphibious; they live in and on the warm waters that lap their islands. It is a lazy life.

In this last respect the Samoans at Laie Temple to-day differ; Mormonism, which believes the temporal life is important and that a man is happier when at work, has converted not only their religious beliefs but their labour habits as well.

NEWS OF THE CHURCH IN THE WORLD

SISTER Lucy Emily Woodruff Smith, wife of Elder George Albert Smith, of the Council of the Twelve Apostles, passed away at her home in Salt Lake City on Friday, November 6th. Sister Smith will be remembered by many members and friends in Britain and European missions, as she was in charge of women's auxiliary work during 1919-21 while Elder Smith was presiding as British and European

mission president.

TRIBUTE was paid to the Book of Mormon recently by one of the people whose history is contained within the pages of that modern day scripture. Chief Kiutus Tecumseh, noted Christian Red Indian poet, singer and lecturer, stated during a recent visit to Utah, "The Book of Mormon gives the clearest conception of the original American Indian of all historical records."

FROM THE MISSION FIELD

BIRMINGHAM—M.I.A. members of Handsworth and Sparkbrook Branches held a table tennis tournament on Thursday, November 4th. Sparkbrook team, consisting of Brothers Arthur Fisher, Albert Collins, William St. John Yates, Frederick Webb, and Roland Collins, won the contest. Members of Handsworth team were Elder Burton S. Miller, Brothers Leonard Bailey, Alvin Joseph, and Ronald Joseph. The same evening Elder David S. King gave the illustrated lecture, "Landmarks of Church History," to the members and friends present.

An impromptu concert was held by Handsworth Branch M.I.A. on Saturday, November 6th, under the direction of Brother Alvin Joseph and the M Men. The programme consisted of musical items, recitations and a skit by members of the Branch.

MANCHESTER—The following were baptized and confirmed at a baptismal service held in Rochdale on Tuesday, November 9th: Alice Jackson, baptized by Elder Benjamin H. Glade and confirmed by Elder Max McKeon; Harry Tuck, baptized by Elder Wendell C. Fowler and confirmed by Elder Donald P. Fowler; Joyce Warburton and Olive Warburton, baptized and confirmed by Elder Glen L. Allan.

Rochdale Branch M.I.A. recently sponsored a bonfire social, at which 80 people were in attendance. Mr. Jack D. Gibson and Sister Elsie Beet were in charge of arrangements.

Hyde Branch M Men held a dance and Blue Jays cabaret on Saturday, November 6th. Music was furnished by the Hilly Billy Barnstormers.

SHEFFIELD—Sheffield Branch Sunday School sponsored a dancing display by pupils of Miss Gwendoline Wilkins, principal of the Midland School of Dancing, on Thursday, November 4th. The programme was under the direction of Superintendent George A. Stubbs and his counsellors in the Sunday School, Sister Elizabeth Mattinson and

Brother Albert Maybury.

A concert was presented in Sheffield Branch Chapel by the Frivolity Concert Party, November 13th, under the auspices of the building fund committee. Proceeds were given to the building fund.

WELSH—A baptismal service was held in the River Taff, at the Cefn-Coed Viaduct, on Sunday, October 31st. Elizabeth Jones was baptized by Elder J. Albert Pennock and confirmed by Elder Lewis W. Jones. Margaret Elizabeth Prichard was baptized by Elder Jones on Monday, November 1st, and confirmed by him the following Sunday, November 7th.

Merthyr Tydfil Branch was re-organized on Sunday, November 7th, as follows: Brother Walter E. Pulman, branch president, Brothers David Brace Jones and Thomas H. Pulman, counsellors, and Elder Lewis W. Jones, clerk; Sister Ellen Price, Relief Society President, Sisters Jennett Pulman and Lillian Howells, counsellors, and Sister Victoria Griffiths, secretary; Sister Florence Pulman, Y.W. M.I.A. president, Sisters Lorraine Griffiths and Nancy Shankland, counsellors, and Sister Elizabeth Jones, secretary.

LIVERPOOL—A concert was given by Preston Branch M.I.A. in the recently acquired recreation rooms at 7 Lords Walk, on Thursday, November 4th. Brother Clifford Hartley was director of the presentation, which included solos by Elder Mark P. Lyman and Brother William Scott, a trio by Sister Bessie Corless and the Misses Peggy Jones and Monica Healey, accompanied by Sister Irene Winn, and impersonations by Brother Harold Corless. Refreshments were served by Sisters Mary C. Hartley and Ada Horner, and games followed.

NORWICH—Branch conference was held in Lowestoft on Sunday, October 31st, under the direction of Branch President Sidney W. Coleby. The evening meeting was conducted

ted by Brother George Cornish and speakers were Supervising Elder Le Roy B. Skousen, District President Frank M. Coleby, and Brother Alfred Woodhouse. Subject for the conference was "Temporal and Spiritual Salvation."

At a baptismal service held in Norwich Branch Chapel on Sunday, October 24th, Iris Ethel Pearson was baptized by Elder Lee S. Manwill and confirmed by District President Frank M. Coleby.

A farewell social was held in Norwich Branch Chapel for Elder John E. Cameron on Tuesday, November 2nd, under the direction of the M.I.A. During the evening Elder Cameron was presented with a gift from members of the Branch.

LEEDS—At a baptismal service held in Bradford Chapel on Sunday, November 7th, Stanley Robertshaw was baptized by Elder Alton D. Merrill and confirmed by Bishop Henry M. Taggart, supervising elder. The service was conducted by Branch President John Bradbury.

Leeds Branch held a concert in aid of Sunday School funds on Saturday, November 6th. The programme included vocal solos by Brother Fred Laycock and Sister Ruth Savage, an accordion solo by Mr. Ronald Parkinson, recitation by Brother Fred Laycock, step dance by Sister Ruby Kimberley, and duet by Brother Laycock and Sister Sarah E. Laycock.

SCOTTISH—Edinburgh Branch was reorganized on Sunday, October

31st, as follows: Elder Paul L. Badger, branch president, Brother John Houston and Elder George S. Walker, counsellors, Elder G. Dayton Hughes, clerk; Elder George S. Walker, Sunday School superintendent, Sisters Eleanor Houston and Christina McCourt, assistants, and Sister Isabelle Percy, secretary; Sister May Houston, Relief Society president, Sister Anna Paterson and Andrina Houston, counsellors, Sister Isabelle Percy, secretary, Elder Paul L. Badger, M.I.A. president, Brother William Stout and Sister Florence Percy, counsellors and leaders of the Y.M. M.I.A. and the Y.W.M.I.A., respectively, Elder G. Dayton Hughes, secretary; Sister Christina McCourt, Primary Mother.

NEWCASTLE—A farewell social for Sister Doris Hannah was recently held at West Hartlepool Branch. Sister Hannah, who was born at West Hartlepool, is returning to Canada, where she lived for two years, to take up permanent residence there. Gifts were presented to her by Brother William H. Allason for West Hartlepool Branch, Sister Maude Elliott for Middlesborough Branch, and Sister Rose Rudd on behalf of Skelton Branch. The social was directed by Brother Stanley Short and included games, community singing and refreshments.

Brother Stanley Short was set apart as president of West Hartlepool Branch at the Branch conference on Sunday, November 7th. He succeeds Brother William H. Allason.

DEATH

SIMPSON—Brother John E. Simpson passed away on Wednesday, November 3rd, in the Rochdale infirmary. Funeral services were conducted by Elder Benjamin H. Glade

at the home of his son, Brother William Simpson, prior to burial in Rochdale cemetery. Elder Glen L. Allan dedicated the grave.

BRISTOL DISTRICT CONFERENCE NOTICE

Bristol District conference sessions will convene in Hannah More Hall, 45 Park Street, Clifton, Bristol, on Sunday, November 28th, at 11 a.m., 2.30 p.m. and 6 p.m., with President Hugh B. Brown as prin-

cipal speaker.

London District conference, the last of the autumn series, will be held at North London Branch Chapel, 59 Clissold Road, N.16, on Sunday, December 5th.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Graysend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimbsby:**
Thriff Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
22, Doggett Road,
S.E.6.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllunfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton - Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.

To NEW YORK



Weekly Sailings from Southampton Docks

The Famous Favourites

MANHATTAN WASHINGTON

December 16

December 31

The Popular "Presidents"

ROOSEVELT

December 10

HARDING

December 24

ONE-CLASS-ONLY SERVICES

Every Friday, London direct to New York. Alternate Fridays, Liverpool via Belfast to Boston and New York. Alternate Mondays — BALTIMORE MAIL LINE — Southampton direct to Norfolk and Baltimore.

Low Through Rates to California

UNITED STATES LINES

BALTIMORE MAIL LINE • PANAMA PACIFIC LINE

7 Haymarket, S.W.1 (Whitehall 4162) & 38 Leadenhall St. E.C.3 (Royal 6677)

And All Authorised Agents